

# Great Gospel-Grace of Faith,

ITS

Nature Opened, Illustrated, and Argued from  
Scripture,

PRINCIPALLY,

As so often affirmed in the Word of God, to  
be Faith, by which we are Justified.

Being the Substance of several

# DISCOURSES

On *John* 17. 7, 8.

Th. Beverly

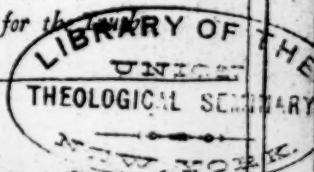
By a Servant of the Lord Jesus Christ, pretending to no Name, but of  
one desirous ; Truth may be received on its own Evidence with Love.

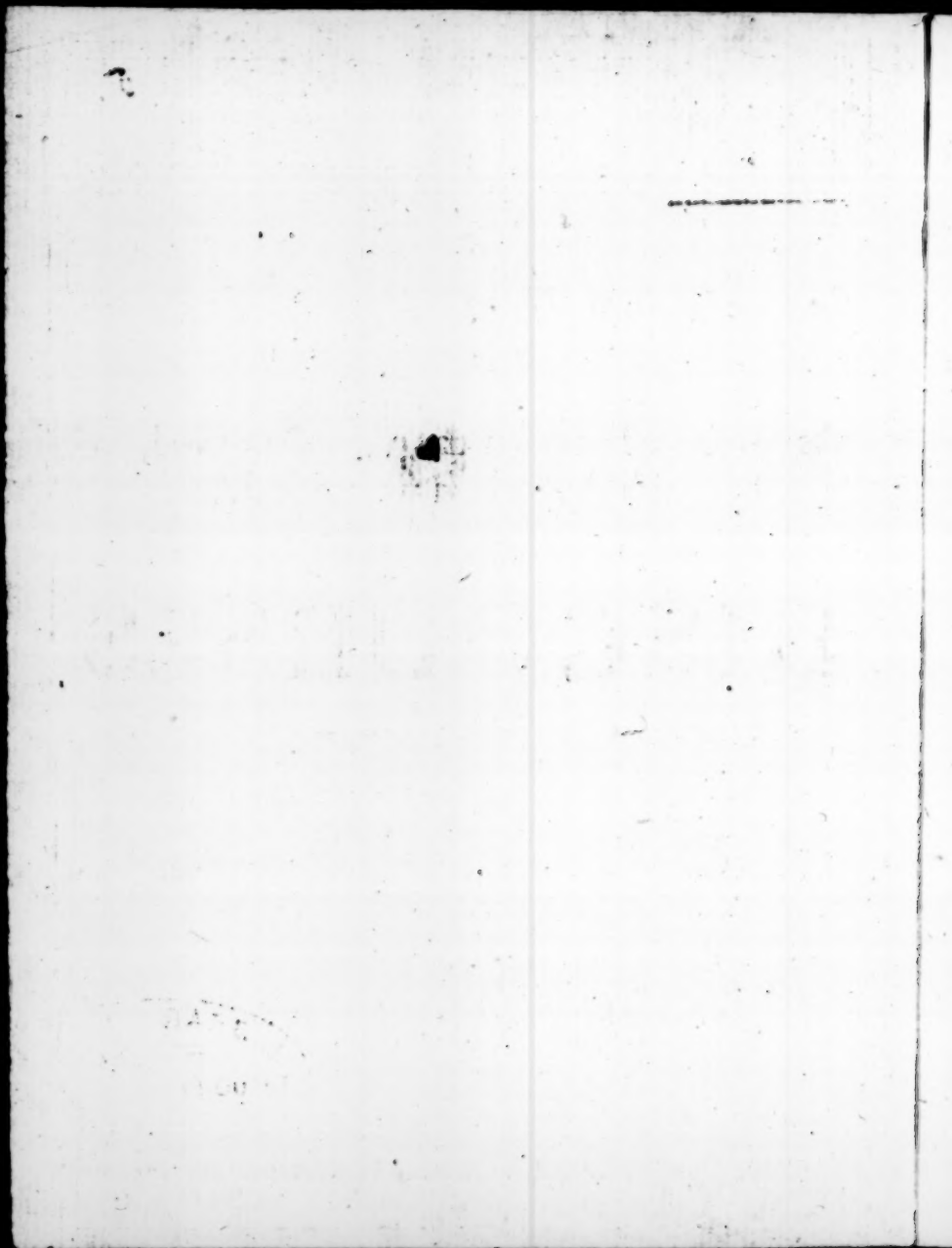
2 Cor. 13. 8.

*For we can do nothing against the Truth, but for the Truth.*

L O N D O N :

Printed for W. Marshall, at the Bible in Newgate-street. 1695.







The Substance of several

# SERMONS

Upon that great Gospel-Grace,

## The Grace of Faith,

Precisely, as it is Faith, by which we are Justified.

JOHN 17. 7, 8.

*Now they have known, that all things, whatever thou hast given me are of Thee ; For I have given them the Words thou gavest me, and they have Receiv'd them ; and have known surely, that I came out from thee ; and have Believed, that thou didst send me.*

**M**Y Intention in this Discourse is to speak of Faith, closely and strictly as it is (as we generally speak) Justifying and Saving Faith ; or rather (as the Scripture speaks) *Faith, by which we are Justified ; and Believing to the saving of the Soul.*

This may seem an improper Text to speak of this Point upon ; and that rather such Scriptures, wherein the Spirit of God expressly speaks of our being *Justified by Faith*, were to be chosen.

But besides, That I am in a course of Discoursing on this our *Lords Mediatorary Prayer* ; and that in this Verse, *Faith or Believing*, is the very Word used by Christ (which gives a just Reason to Treat of *Faith*) we shall also by close Attendance to the Text, find our Lord Directing us to the most *Inward*, and *Retired Excellencies of Faith* ; and such as must

needs relate to it, as we are *Justified* and *Sav'd* by it; as we shall see; and which may *Resolve* the *Doubts*, and *Still* the *Controversies* concerning *Justification* by it, in some *Regards*, even above, and beyond the plainer *Places*, that handle *Justification* by *Faith*; which yet, (as we may judge) Plainer places fall in, agree with, and confirm the grounds, I shall go upon, in speaking of *Faith*, as we are *Justified* by it, from this *Context*.

But before I fall upon the particulars of the *Text*, to so great a purpose, I think it of much concernment to Recollect some of the principal Points of this *Mediatory Prayer* of our *Lords*, that have been spoken to; and which have very great interest in, and Influence upon this *Doctrine of Faith*: And therefore I shall thus briefly Represent them.

1. The *Mediator*, and his *Mediation* Exalt God or the *Divine Being* to the Highest, and in nothing derogate from it, or in the least *Abuse his Glory*; of whom, through whom, by whom, to whom are all Things, and to whom be *Glory for ever*. This is the Original Foundation, upon which *Justifying Faith* rests, the *Knowledge of the only true God*, as the *Mediator* here Testifies.

2. Therefore the *Mediator*, as the *Eternal word* and *Son* cannot but be the *One true God*; and distinguishable from the *only True God*, only in regard of the *Assumption of the Human Nature* to himself; for were he not the *one only true God*, as the *Eternal Word* and *Son*, All the *Derivations* from him, the *Attributions* to him, its being *Eternal Life* to *Know him*, even as it is so to know the *only true God* were a *Diminution*, a *Derogation* from the *only true God*: his *Glory* would thereby be given to, and taken by *Another*, and so a *Robbery of God*: And this is the *Foundation of Justifying Faith*, as it is *Faith in Christ*; a *Foundation* like to the *First*.

3. The *Divine Being*, as in the *Father*, receives the *Highest Manifestation* of the *Honour* and *Glory* of himself, as the *Father*, by the *Mediation* of the *Lord Jesus Christ*; as he, of whom are all things, and we of him, and to whom are all Things; in that *Jesus Christ*, the *Son of the Father*, one with him, the *Mediator in Human Nature*, acknowledges all to him, and from him, tho equal to him, and one with him; and as the *Spirit* proceeds from, is sent by him, and makes *Intercession*, (searching as one with him, and knowing the deep things of God) according to his *Will*. By which we are led to the *Unfathomable Mystery* of the *Divine Being*, *Knowing*, *Loving*, *Doing*, *Receiving Honour* to and from it self in the *Father*, *Son* and *Spirit*: according to the general importance of the *Names of Father*, *Son* and *Spirit*: And thus is made known to *Angels*, and *Men*, which else had for ever lain hid in its own *Inapproachable Light*, and *Infinity*; and thus *Justifying Faith* Receives all from the *Father* by *Christ* through the *One Spirit*: And this shews, how great *Enemies Unitarians* Denying the *Father*, the *Son* and the *Spirit*, the *One True God*, are to the *True Gospel Knowledge*, and *Glory of the Divine Being*, while they profess, and pretend to great *Zeal* for it.



4. *Jesus Christ, to Exemplify this Son like Obedience, as the Eternal Word, and to exalt the Glory of the Father above all Understanding of Men, or Angels, taking Human Nature to himself, would not Invest that Nature with the Glory, due even to that Nature as becoming United to him in One Person ; but took upon him the Form of a Servant, Dyed, was made a Curse in it, became a Sacrifice, an Attonement, Propitiation ; and so finished the whole work of Redemption on Earth. For he glorified his Father on Earth, and finished the work he gave him to do : Now the close and strict Relation Justifying Faith hath to this, Scripture every where assures ; calling it Faith in his Blood, and Redemption.*

5. *Jesus Christ knew, It was due to Him, and appealed to his Father upon it ; that he should be justified in his Human Nature by Power of the Divine ; Rising again, Ascending, Sitting down on the Right Hand of the Majesty on High in the Heavens, or Glory. Agreeable to that, so far, as the Human Nature could receive it, He had, as the Eternal Word, with the Father, before the world began ; for so he prays, Now, Oh Father, glorifie me with thy self, with the Glory I had with Thee before the World began. And thus the Father did glorifie him, and he is glorified now far above All Heavens. And thus Faith, as it Rests on Christs Dying for our Sins, so Rising again for our Justification : And as the Highest Glory of Christ in his Human Nature, and for the Glory of Believers in him by this Justifying Faith ; He shall Appear with Them in glory, without Sin (upon Himself by way of Imputation ; or on his Saints) unto Salvation. For their Sins shall be known fully to be blotted out, when the Times of Refreshing shall come from the Presence of the Lord.*

6. *There is a number, on whom the Father hath Fixed his original Right by Eternal Love, and Choice ; whom He hath given to Christ, that he may give Eternal Life unto them, Beginning now in the Knowledge of the only True God, and Jesus Christ whom he hath sent ; to whom he manifests the Fathers Name, so that They keep his Word ; to whom He gives the Words the Father gave to him and they receive them, and know surely, that Christ came forth from the Father, and Believe, that the Father sent him ; For to these, in a peculiar Grace, is this Justifying Faith given.*

*Now in this very Point of Christ being thus come, and sent as a Redeemer from the Father, lie the mighty Powers and Efficacies, and herein Consists, and is found the very Nature, and Essence of Justifying Faith, as is farther to be discoursed.*

*In this Text then, There are Five Heads closely Relating to the Faith whereby we are Justified.*

1. *That the specific Object of Faith is the Person of the Mediator, and his whole Mediation ; as Christ expresses by the so often use of the words, Me or Himself ; given me ; I gave them the Words given me ; I came forth from the Father. Christ is the Alpha and Omega in the whole of his Mediation to Faith.*

2. That in Every Thing, the Person, and Mediation of the Mediator leads to the Father, as the *Alpha* and *Omega* to the Mediator, and his Mediation; and therefore Christ leads Faith By, and Through Himself, ( not without himself ) to the Father; *They have known, That All Things given by Thee to Me, are of Thee; the Words Thou gavest Me; They have known, I came forth from Thee; that thou didst send me:* This shews the Divineness of the Mediator, and his Mediation; and that none need take greater Care for the *Glory* of the *One God* in the Person of the Father, then is taken by the Mediation of the *Eternal Word* in *Humane Nature*.

3. There is the same Divine Original to True Justifying, Saving Faith in *Believers*, as there is to the Mediation and Redemption of *Christ*; for these words express a Parallel taken in a due Degree, and in, and through *Christ*, between the *Fathers giving the Words to Christ*, and *Christ giving them to Believers*, and their *Receiving Them from Him*; the same kind of Divine Communication; I say still in their Degree, and in, and through *Christ*, the same Life, the same Power; for when *Christ* says, *The words thou hast given Me, I have given Them, and They have Received Them.* There is a Parallel necessarily implied, like that, *John 6. 57.*

As the *Living Father* hath sent me, and I live by the Father, so He that Eateth me shall live by me; and as *Christ* says after in this Prayer, *I in Them, and Thou in Me; The Father gave the words to Christ, Christ Gives Them to Believers, and They Receive Them, All in, and by the Divine Power of Christ the Mediator.*

4. *Jesus Christ* hath in this Scripture manifestly declared a Plerophory, or Full Assurance, Inherent in, Proper to, and most natively Resulting from Faith, in those words, *Knowing; Knowing and surely Knowing; and All this by Believing and Receiving the words Given by Christ.*

For seeing the highest Degree of Intellectual certainty is *Science*, or *Knowledge*, excelling sensible Evidence, which is liable to mistake, and hath all its certainty from intellectual Confirmation; Far beyond meer Opinion, which is uncertain and wandering; it is out of doubt, Faith hath properly within it self the certainty of *Knowledge*; as *Christ* says, *They have Truly Known, or have a Science not falsely so called; and therefore from hence flows such Action, as the Apostle hath drawn out from Faith, Heb. 11.* when he had first said, *It is Evidence or Πίστις, Demonstration, the self subsisting Argument of Things not seen, and Hoped for; such Works as the Apostle James shews, Faith by which we are justified, hath.*

5. To shew now the close Relation, All these have to the Faith, by which we are justified, we must consider, That our Lord in this Mediatorary Prayer Fixes upon this their *Believing*, as that peculiar Representation of *Th. m* to the Father; upon which his Intercession Rests; for though there are several other great Branches flowing from these principal Points relating to Faith; yet they all Center in that Faith here thus displayed by *Christ*; and to evince this farther, when our Lord had said, *They have*

for these Believers, and not for the World; He yet after says, *I Pray not for These alone, but for them, who shall believe on me through their word*; so that such a Faith in Christ is the Point, on which his Intercession fixes; therefore Justification by Him fixes here also, even upon Faith, such as here is described; For it is a certain Rule, His Blood, and His Intercession are always together; for He *passed into Heaven with his own Blood*, there to appear to God for us; He is an Advocate upon his being a Propitiation, as the Apostle John shews, c. 21. *We have an Advocate with the Father, Jesus Christ the Righteous*, who is the Propitiation for the World of the Elect; For no other World can be meant; in that Christ expressly declares, He is an Advocate for No other World; *I pray not for the World*, therefore not a Propitiation for any other World, for he is a Propitiation, and an Advocate together.

Here therefore we have a Foundation to discourse of the Faith, whereby we are Justified, and peculiarly, as we are Justified by it; This I single out then as the Great Point to be Argued, Faith, in that strict Consideration, as we are Justified by it.

In Subordination, and Preparation to, or Confirmation of what I have to say upon it, I shall but briefly pass upon the other Four Points as They fall in; and settle, especially upon Faith, as That by which we are Justified, and as we are Justified by it.

And in order hereunto, I lay down this Position.

*Position or Doctrine.* We are said to be Justified by Faith, as that Grace, by which Christ giving Himself with All His Redemption to the Soul, He draws the Soul to Receive Himself, and that Everlasting Righteousness of his, deriv'd from the Father by the Eternal Son, the Word, into the Humane Nature of Christ, Taken, and United to Himself, as the Eternal Word, and Son; a Righteousness most Perfect, Inherent in that Humane Nature, by which Christ the Mediator, God-Man fulfilled All Righteousness; Sought always the Will of the Father, did always the Things pleasing in his sight, obey'd the Fathers Commandment, which He knew was Eternal Life; Yet He Humbled Himself, became obedient to Death, even the Death of the Cross, as a Sacrifice and Atonement for the Sin of Man; an Obedience higher then all the Obedience of Angels, or Men, ever was, or can be; a Counter Point of which Holiness, Christ, as our Sanctification, Imprints on the Soul of the Justified Believer, bearing it up in its own Imperfections here, by the Perfection of Holiness in Himself; till He brings it to the Perfection of Holiness in a separated State of Spirit; and into the Lustre of the Glory of the Resurrection of the Dead, having Apprehended it, for what it desires to Apprehend, even that Perfection, the Resurrection of the Dead.

This, however large Description of Faith, I think most necessary to give, that I may both surprize any Prejudices, and also open to a Prospect to what I am to Discourse.

In the handling of this great Position; I would first lay down this standard-rule of Discourse upon these things, according to *Scripture*.

*General Rule*, Whatever is Appropriated to God and Christ, to his Spirit, and Grace; as by a surmount in Scripture; whatever Scripture may upon particular occasions, call for from Man, or Attribute to him, as his Action, can never Dismount that Grace of God, of Christ, and his Spirit from its Exaltation; so that this should become *Attributable* to Man, or a Glory due to him, which is first so appropriated to the Grace of God and Christ by his Spirit. If therefore Scripture hath once said, *It is Gods Righteousness, by which we are Justified; and that we receive Abundance of Grace, and of the Gift of Righteousness by Jesus Christ, that we are Justified freely by his Grace, through the Redemption, that is in Jesus Christ; whom God hath set forth to be a Propitiation, through Faith in his Blood, and that that Faith is the gift of God, and not of our selves; whatever Scripture speaks of Faith, as imputed for, or unto Righteousness; or of being Justified by Faith, or of our being Commanded to Believe; all these must be Expounded by the highest Expressions Named before; For the Expressions of Scripture with Relation to lower things, may be Expounded in a Sense of Dignity, suitable to, and sufficient for them, while they are Subordinated to the Higher; but the Paramount Dignity of Higher Things, and the Truth of Scripture Expressions concerning them, can never be preserv'd, if they are submitted to lower, and made to depend upon them: So if we are said to be Justified by Faith, in Regard of the close Union Christ makes of himself to the Soul, and of the Soul to Himself by Faith; No Expression of Scripture that we are Justified by Works, and not by Faith only, can Dismount Faith from that Dignity; because it is Higher than Works by its so close Relation to Christ; Any Exposition of such Expressions of Scripture concerning Justification by Works then must be Regulated by the Former; For Works may Justify in some Subordinate Sense to Faith, and Scripture be True; Even as Faith in Subordination to Christ, and his Righteousness: but cannot be true, if we are Justified by Works in a sense Superior, or Co-ordinate to being Justified by Faith; even as it cannot be true, if we are Justified by Faith in any other, but a Subordinate sense to the Righteousness of God, and of Christ.*

And yet how many are committing continually (if I may use so plain a word) that so great Blunder, as even to Force down the Higher Expressions of Scripture, beneath the lower, in the Truth of the Matter, however they may Palliate their Expressions; and to Hoist the Lower above the Higher, in the place of Reserving to the Higher their own situation, and wisely submitting, as they ought, the Lower to the Higher.

And herein indeed is found all the Cause of Error, Mistake and Angry Dispute, and setting Scripture against it self; not considering its Holy, and Wise *Oeconomy*; that when it hath once shewn us what is Highest

in every Thing, whatever it after speaks, is to be so reduc'd, as to keep that still highest.

In the meantime, what are Co-ordinate, or of equal Order in *Scripture*, are always to be preserv'd in their Co-ordination; as what is Essential to the *One God, the Father, the Son, the Spirit*, and to the Grace flowing from them, is always to be esteem'd Equal, reserving only the Priority of Order to the Father. And so Graces and Works flowing from Faith, the Pre-Eminence being reserved to Faith it self, in regard of the close Relation, as I have said, between Christ and Faith, are Equal.

And now I have settled this *Standard Rule*, I will in the next place lay, as in the Foundation, these Principles concerning *Justification*.

*Princip. 1.* Seeing the *Holiness, Justice, Righteousness, Truth, Wisdom of God are Supreme Attributes*, we may say, as the Apostle, *That God may be Just, and the Justifier*; so that he may be *Holy, Wise, True*, and the *Justifier* of him that believes in Jesus? For the *Righteous, Holy, Wise, True Jehovah* Loves All these his Attributes as himself. To agree therefore with these Attributes in his Justifying Sinners that believe.

1. They must have a *Righteousness*, that is indeed a *Righteousness*, in Number, Weight and Measure; else God *Justifies* without a *Righteousness*, or a *Righteousness* not to be *Justified* upon.

2. This *Righteousness* must be in *Undeniable Right*, a sinners own, tho not his own in *Original Right*.

3. Seeing it is not his own *Originally*, but he comes into it by an *After*, however indisputable *Right*; He must have an *Inward Frame* every way suitable to it, a *Sense of it*, and *Conformity to it*.

4. He must come fairly into all this state, the *Incumbrance of Guilt*, the *Sentence of Condemnation, Wrath, Punishment*, being removed by a *countervailing Satisfaction to Justice*.

*Princip. 2.* Seeing Man hath lost his *Original Righteousness*, and that it fail'd; and that *Boasting* is cut off; the *Righteousness* that is most from God, and least of the Creature, that we may *Glory only in the Lord*, is most according to the Truth of *Scripture*, the *Righteousness of our Justification*; *Jehovah our Righteousness*.

*Princip. 3.* That seeing there is a *World*, for which Christ would not *Pray*, nor *Intercede*; therefore *Righteousness* unto this *Justification* is given only to those, who are *Gods*, and *Christs own*.

*Princip. 4.* That seeing this *Righteousness* is of *Grace*; It is therefore given by an *Indefeasible Title*, that can never be cut off.



To Discourse then of *Faith*, by which we are *Justified* according to these Principles; I shall comprize the Discourse within these seven Assertions.

1. That we cannot be *Justified* by *Faith*, as it is any Work or Act of ours.
2. That we can much less be *Justified* by any Graces, or Works flowing from *Faith*.
3. That the *Righteousness*, and *Obedience* of *Jesus Christ* upon his *Sufferings* for us, can be our *Alone Righteousness* unto *Justification*; and his *Intercession* *Alone* carry it on to *Perfect Absolution* at the *Day of Judgment*, and his *Appearance* and *Kingdom*.
4. That our *Right* and *Title* to, and in this *Righteousness*, can be *Alone* by *Union* to *Christ*; and that the *Indefeasibleness* of our *Right* is by the *Indefeasibleness* of *Union*.
5. That *Faith* is not able to begin, nor to continue this *Union*, but *God, Christ*, and the *Spirit* are both the *Author*, *Sustainer*, and *Finisher* of our *Faith*.
6. That *Faith* is yet absolutely necessary in the *Wisdom* and *Holiness* of *God*, and our *Mediator*, and to shew wherein this stands.
7. That even as *Justification* is settled upon *Believers* in the present state by the *Gospel*, even so is it made *Gloriously*, and *Illustriously* Manifest in the *Last Judgment*.

I begin with the First. That we cannot be *Justified* by *Faith*, as it is any Act, or Work of ours; it is true; Scripture does continually ascribe to *Faith*, a particular Excellency that we are *justified* by it; It continually says, *We are justified by Faith*. Now, I would not Arrogate to my self any thing beyond others, especially Those, whom *God* has given great Light to in those Points; yet it doth very much Appear, we have not generally so clear Apprehensions, as might be by Scripture Attain'd, how, and in what manner we are *Justified* by *Faith*; That therefore which I shall endeavour in a practical way, and to draw our Hearts within the Power, and Sweetness of this Truth, and not to stir up any Controversie, shall be to search out the Mind of Scripture herein. I know some would state the Point thus, because we are not able to keep the first Law, according to the Covenant of Works; therefore *God* hath, through the Redemption of *Christ* in his Blood, and for his sake Established Another Law, that is, as they say, the *Law of Faith*: And this is the Evangelical Law, the *Gospel Law*.

And this is established upon a second Covenant, the *Covenant of Grace*; And when a Man is looked upon by *God* in order to *Justification*: He is considered by Him, as one that is come up to the *Gospel Law*; and when he shall be judged at the Last Day, The great Question will be; whether he hath come up to the *Law of the Gospel-Covenant*? whether he hath

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Believed, or not? And if it be Found, he hath come up to it by Faith; and by the Holy Fruits, Works, and Actings of Faith; Then through the Redemption of Christ laid in the Foundation, He is Justified, Absolved, and Rewarded with Eternal Life; even as he should have been by a perfect Obedience to the First Law, according to the Covenant of Works. This (if I mistake not) was the Sense of that Great Rationalist, Chillingworth, from whom some in later Time have taken it, and espous'd it; and it seems to carry a great Face, and Appearance of Plausibility according to Reason; But with all due Regard to the worth of any Persons, and their Learning, or Rationality, I must be bold to say, This is far from being the Notion of Scripture; For even Faith it self, if we speak of it in this sense, hath no worth at all, as I shall make out in this following Position, grounded upon the Principles already laid down.

*Position* Faith cannot Justify, as it is any Work or Act of ours, or even as a Grace Inherent in us:

1. Because it is not a Righteousness, upon which God the Righteous Judge of All can pronounce Any Person a Just Person; The Righteousness upon which we are Justified, must be a Righteousness in Number, Weight, and Measure. Now if God Commands, that in his Sanctuary there should be a Just Shekel, and a Just Ephah; Just Weights and Ballances throughout; It cannot be, that He Himself should Weigh by False and Unrighteous Ones; For shall not the Judge of all the World do Right? And in that Great Point especially of Justification, or Condemnation, settling Mens Eternal State, and Condition; For as Justification is settled here, even so it shall be for Ever.

Now Faith on Two Great Reasons cannot be a Righteousness in Number, Weight, and Measure, that God can pronounce the Believer Just upon.

1. Because it is not a Righteousness equal to the Righteousness God Created Man in, and wherein He was to continue according to the Covenant of Works: This is most evident and undeniable, seeing Faith comes in upon the account of an Act, and Covenant of Grace from God; and that, as Scripture Discourses it especially; It is but one Grace, Faith only, that we are Justified by; or, if we suppose all Grace, and Holy Action virtually included; Yet it is acknowledg'd, All amounts but to Sincerity, and not to Perfection, we are Sinners still notwithstanding; so that though it might well enough agree, I confess, to the Gospel Notion of Pardon, if God proceeded by a meer Act of Grace; yet seeing the Gospel proceeds upon the Principle of God being Righteous, and Just in his way of pardoning Grace, and Mercy; and that we have Redemption in the Blood of Christ; even the Pardon of Sin, according to the Riches of his Grace; and that God Justifies, as well as Pardons; Declares his Righteousness, so, as to be Just, as well as

the Justifier of him that believes in Jesus; there must be another kind of Righteousness, then Faith it self, or else God must Justify by a false Weight, which cannot be supposed, as being Blasphemous.

2. Faith is not so much, as perfect Faith, in regard of the measure, and the full perfection of it; for we have always in this State a necessity upon us to cry out; *I believe, Lord help my unbelief; Lord increase our Faith;* and yet the least degree of Faith, if True, is Justifying and Saving; so that it cannot be Faith it self, that is our Righteousness; but on the other side, if God should hold us to the full Perfection of Faith according to the Covenant of Grace, we were utterly lost, and undone, even at the beam of the Gospel Law; It is True, God is going on daily to fulfil the good Pleasure of his Grace, and the Work of Faith with Power. But he hath Justified before that, as appears in Abraham, who was Justified before that Great Act of Faith, Offering Isaac; which demonstrates, He hath some other Righteousness in his Eye, on which he Justifies the Believers.

3. If it could (as I have said, it cannot) be supposed to be a Righteousness; Yet it is not a Righteousness of that Glorious Character, the Gospel every where declares, and that so essentially Appertains to the Grace of God in the Mediator; For that is every where published to be the Righteousness of God, as 2 Cor. 5. ult. Philip. 3. and so Christ is called our Righteousness, made so of God, 1 Cor. 1. 30. So by his Obedience shall Many be made Righteous. And in the Old Testament, Jehovah our Righteousness; In Jehovah shall all the Seed of Israel be Justified, and Glory; By the Knowledge of him shall my Righteous Servant Justify. In Jehovah shall One, that is, every One, that is Gods, and Christs, say, Have I Righteousness and Strength, They shall not be confounded World without end.

And this is most suitable to the Spirit, and the Design of the Gospel, to draw up All by Christ into God; even as, God through Christ derives All out of Himself; For saith the Apostle of Him; that is; God the Father, are yee in Christ Jesus; who of God is made to us Wisdom, Righteousness, Sanctification, and Redemption; That, as it is written; He that Glorieth, let Him Glory in the Lord; So All is from God in Christ; and by Christ returns to God; For this is the highest Righteousness, Holiness, Purity, Happiness, Eternal Life, and Blessedness; I in Them, and Thou in Me, That they may be made perfect in One: And thus are the Infinite Counsels of Him, who worketh All Things after the Counsel of his Will, laid; That All might be to the Glory of the Praise of his Grace, wherein He hath abounded to us in All Wisdom and Prudence, Ephes. 1. 11.

Now in this very Thing, as Hzekiah in a near Case said; Men say'd by Christ, Live; and herein is the Life of our Spirit; This is All our Salvation and Hope; although our Righteousness be not so with God; and although He make it not so to grow, as to be our Righteousness to Justification; The Righteousness of God is our Righteousness, of which we make mention, and of that only; and boast in it all the day long; which Faith hath no-



thing to do with, but to receive; If it should presume to be our *Righteousness* in this Great Case, or so much as to Joyn it self with it to make it up; It would be *Thrown, like Lucifer, out of Heaven.*

3. If *Justification* depended on *Faith*, as it is an Act of ours; It could not be *sure to the seed*: For that Act may fail; yea, as a Grace seated in us, It might be quench'd and extinguish'd, even as, Original *Righteousness* in the *Angels*, and *Adam*, who left their own first Estate: The Apostle Argues, *Therefore it is of Faith, that It might be by Grace*; which strongly assures, That *Faith* is not chosen by God, as it is either an Act of ours, nor as a Grace in us; For then there is no more Reason, it should be by Grace, then Original *Righteousness*; but as *Faith* is wholly Receptive and Dependent on Grace, and hath nothing else to do in the Point of *Justification*; And therefore, It is not only of Grace, but by Grace, in regard of continual support by Grace, Rom. 4.

4. If it be said, That it might be sure by Christ, undertaking to keep it, not to suffer it to fail: This is to be considered; That the *Doctrine of Free Grace for Perseverance* will not Agree, but with a *Righteousness of Free Gift*, a *Justification of Free Grace*; For then both the Death of Christ by way of *Merit*, and *Purchase*, and the Power of Christ, by way of keeping his Servants in a State of Grace, should center on a *Righteousness* that were Mans own, and not Gods and Christs; and wherein Any should *Glory*, although but an imperfect *Righteousness*, and not in the Lord only; both of which I have already Argued against.

4. If it be said yet, There can be no Boasting, but in the Lord, because *Faith* is imperfect; and that we are kept by the Power of God, through *Faith unto Salvation*; so that our *Glory* is still *Only in the Lord*; I still say, That Fundamental Point of being *Justified with*, and before God would be in our selves, and rising from what is within our selves; and the Matter or Substance of it our own. And so the *Glory* not throughout to the *Riches of Grace*; For even Works in the highest Sense Scripture ever speaks of Them, would be of *Free Gift*; seeing Original *Righteousness* was given freely to *Adam*; And in how many Instances must he have yet depended upon God, and acknowledged Him, his Power, and Goodness! But in that He had still been *Just and Righteous* before God by some thing subsisting not out of Himself, but in Himself, He had had *Glorying in Himself*; And Scripture calls the *Reward* given to this *Righteousness* so subsisting in us, *Debt from God to Man*; and Work so distinct from Grace, that one of Them, must loose their Nature, if confounded. And why might not any other Grace, as *Repentance, Love, Obedience*, be as well Those, by which we are *Justified*, as *Faith*; seeing They as much depend on Grace, as *Faith* does; but here is the Great Account, *Faith* is the Grace that alone does nothing, but only receive, and depend on the *Righteousness of God in Christ in Relation to Justification*, as is further to be shewn.

If Faith were that, by which we are Justified as an Act, or Grace within us; and not by the Righteousness of Christ given to it; The Receiving would be more honourable then the Gift; but there is a great deal of difference in all our Apprehensions, between the value of a Rich Gift, and a poor Person Taking such a Gift; It is not taking the Gift, except in a very subordinate sense, that makes Rich, but the Gift it self, and its Worth and the Riches of its A Man ( suppose in a State of Extremity and Want ) may have a *Pearl* of incomparable Price given to him, shall the taking of the Pearl be lookt upon, as of equal Contribution to making that Man Rich, as the Pearl it self? Or shall that taking be Estimated as his Riches, and not the Pearl? So now, if we are Justified by faith, as It is a Work, or Act of ours; or by whatever Name It is called, as It is Ours; or as it is in us; and not by the Righteousness of Christ, which It Receives; Then the Glory of a Righteousness to our Justification passes away from Christ, and Rests upon faith, and the Richness leaves the Pearl, and Dwells and Resides in the Hand, that Takes it, and in the very Taking; whereas we well know, If the Gift were separated from the Taking, what would the Taking avail us? Would it Justify us? Because It is the Taking of an Incomparable Invaluable Righteousness, Must It therefore become the Righteousness it self?

Therefore though Scripture speaks so much of faith, as it does; and of being Justified by faith; yet let faith lye low before Christ; For it is not the Taking of Christ, if it were the most perfect Act, that it could be; but Christ Himself Taken is our Righteousness: But alas! It is not a perfect Act, we have Reason to Cry out, even the best of us, *I Believe, Lord help Thou my Unbelief.* But if it were a perfect Act, It were nothing at All in the Case; As you know the most Perfect, Grateful, and Delightful Receiving of a Gift can no way Answer, nor stand in Account with the Gift it self.

Now therefore This I desire should be Imprinted upon our Spirits, both to Take down All Imagination of our selves, and also to give Consolation in many of the Anguishes and Agonies of Conscience: Says the Apostle, *Rom. 5. 17. They who Receive Abundance of Grace, and of the Gift of Righteousness;* Can any One Conceive that now the receiving should be equal to that Abundance of Grace, and of the Gift of righteousness it self; So in *John 1. 12. To as many as received Him, He gave Power to become the Sons of God;* even to as many, as Believed in his Name; Now I would desire to know, whether the Receiving Christ is any way matchable, or can countervail the Excellency of Christ Himself? Therefore it is most evidently clear'd, It is not the worth of faith, or excellency of it, or the Activity, or Applicatoriness of faith; But it is wholly in that Great, and Excellent, and Infinite Person, and his Righteousness, whom we Receive.

And therefore, if you ask, where is our Righteousness? where is our Strength? It is evident, it is not in our Receiving, but in Him whom we Receive; It is not in our Receiving, but in the abundance of Grace, and of the Gift of Righteousness, which we receive together with Him.

If we were now, but clear in this great Truth of the Righteousness of God, the Righteousness of Jesus Christ, being our Righteousness; of *Jebova* our Righteousness; we should find it impossible, we should be Condemned, we must needs Condemn every Tongue, that rises against us in Judgment; I confess this Thing is very great, as to the Comfort and Quiet of Conscience, and yet hard to believe; It is ready to give Scandal and Offence to Flesh and Blood, to Reason unsubmitting to Scripture; Some are ready to cry out upon it; *Blasphemy*: This indeed is not so to be understood, as if the Eternal, Essential, Original Righteousness of God; or the Righteousness of Jesus Christ the Mediator in what is Essential to Himself as Mediator, were ours; Because as in the Body, the Glory peculiar to the Head is not communicated to the Hand, or Foot; only the Glory, It hath such a Head; So by our Union to Christ, there is a Communication of the Righteousness of God in Christ to us, we are made the Righteousness of God in him, as his Members; yet the Righteousness of him, as our Head, is no otherwise Communicated, than the Glory, that it is the Righteousness of so great and excellent an Head; which does indeed redound on all the Members, and yet reserve the proper Glory to the Head: It not only sets us out of the Reach of All Condemnation, but Invests us with unexpressible Glory and Righteousness, so far, as is necessary, and every way Ample enough for us, as Members, and such Members; and yet Lifts us not up above Members, and Members of such a Situation, and Action in the Body of our Lord Jesus Christ.

I come now to the second Assertion, That if we cannot be justified by Faith, as a Work, Act of ours, or a Grace in us; we can Less be justified by the Graces, Holy Actions, or good Works flowing from Faith.

*Argum. 1.* Because no Effect can exceed its Cause, if therefore Faith cannot justify, Graces, and Works flowing from Faith, cannot do it; For they cannot Receive from Faith a higher Nature, Worth, Value or Dignity, than Faith it self has.

*Object.* If it be said, Faith is Ennobled by Works; the Intrinsic Worth, and Dignity of Faith is Intended, Exalted, and by Works it is made Perfect: As the Apostle James saith in Jam. 2. For Works are (as he tells us) the very Spirit to Faith, for as the Body without the Spirit is Dead, so Faith without Works is Dead also: And as Faith is thus Perfected, by Works, it justifies, as the same Apostle Teaches, or is that, by which we are justified and saved. For the Apostle having said, Abraham was justified by Works, immediately Leads to Faith;

*Seest thou, how Faith wrought with his Works ; and by Works Faith was made Perfect.*

*Ans.* When the Apostle James speaks of Faith, as Alone and Dead, It is Evident, he does not speak of that Grace, the Apostle Paul speaks of, by which we are Justified; True, whole and entire Faith; but Faith, as the Profession, or Confession only of the Doctrine of Christianity without the Life, Spirit and Power; as he Describes, a running the Rota of a Confession of Faith concerning the Being of a God: As we begin, *I believe in One God*, So he compares it to the Good Words of Charity, without the real Acts of Charity: So he says, it is as the Body without the Spirit, Dead; and he calls him a *Pain Empty Man*, that does not know this: Now who can suppose the Apostle Paul should speak of such a Faith, when he says, *we are Justified by it without the works of the Law*? Christ does not commit Himself and his Righteousness to such a Faith, as the Apostle James speaks of, John 2. ult. But the Apostle Paul speaks of whole Faith, Body and Spirit also, a *Living Faith*: For no other Faith, but misses in Taking Christ, even as a Dead Mans Hand set, or guided in Subscribing a Will, or Deed cannot make it Valuable: But even by such a Faith, as is truly a Living Faith a Man is not justified, but by the Righteousness of Christ only as given to Faith; and therefore by no Work proceeding from such a Faith.

2. True Living faith works with all the works Flowing from it self to Demonstrate it self; and so justifies the Believer in the sight of his own Conscience; and in the sight of all Men; so Abraham was justified by works; when he had before Believed, and it was imputed to him for Righteousness before God; and thus Scripture was fulfilled, which had said, *Abraham believed God*, had real Trust and Assurance in God by Christ: For he Acted before All as One, that had so; Known to every One so, in the Offering Isaac; and so he was called the friend of God, One Trusting in him, and Doing, as One so Trusting, whatever God would have him do; and therefore One that had that Living Faith, to which Christ committed himself and his Righteousness: And so Rahab Justified her self, and her faith in Christ, and her Union to him, and all his People, by separating her self from her own People, sending the Spies away in peace: Thus the Apostle says, *A man may shew to another, even as to himself, his Faith by his Works*; But no one can shew his Faith without Works; And any one might see Abraham's true Faith working like the Spirit of Faith with the Works flowing from Faith; But still as by Faith receiving the Righteousness of Christ, we are Justified by that Righteousness only, not by Faith as our Righteousness; So the Works of Faith, that Justify the Truth of Faith cannot rise higher than Faith; They Justify a Man to be a Believer, They cannot Justify the Man; for Faith it self cannot do that; only the Righteousness of Christ can do it; Christ Imprints his Righteousness on the

**Soul by Faith:** For it imprints it self on the Soul, and its Action by Holy Works. But good Works Justify the Believer no otherwise, then Faith Justifies Christ; It Justifies him by Knowing, *That all Things the Father hath given Him are of the Father; That he came forth from the Father; That the Father sent him:* It owns, and acknowledges, *He is the Mediator:* It Justifies him, *As Wisdoms Children justify Wisdom:* So Works Justify the Believer to be a True Believer, seeing Works are the Fruits, and shew the Power, Faith receives from Christ, *without whom we can do Nothing:* But as Christ Truly, and in proper Sense Justifies the Believers by his own Righteousness, So Faith in a Higher Sense Justifies Works, then Works can Justify Faith; For it Justifies them by Applying the Blood and Righteousness of Christ to them.

*Ans<sup>r</sup>. 3.* Faith hath a work to be fulfilled with Power, it hath a Race set before it to run; It is to be finished, as well as to be begun; as the Apostle having set out the Action of it, by which the Elders obtained so great a report, Heb. 11. teaches us, c. 12. 1. *Stilling Christ the Author and Finisher of Faith;* and thus by Works Faith is daily perfecting it self, as the Apostle saith, by works faith is made perfect; Even as Christ said, *I must walk to day, and to morrow, and the Third day I shall be Perfected;* The good Fight is to be fought, and the Course to be Finished, even till the End, or perfection of Faith, the Salvation of the Soul: But all this Perfecting of Faith pertains to the work of Sanctification, and not to Justification.

And thus I have endeavour'd to Answer that great Objection from the seeming Contradiction of the Apostle James to the Apostle Paul, whom the Spirit of God Raised up, as it were on purpose, so to speak, that we might cast about every way, and that by such a seeming Debasement of Faith, even in the matter of Justification, we might find, Faith Justifies no more then Works in highest sense; But that our whole Righteousness consists in the Righteousness of God, and Christ receiv'd by faith; Yet I acknowledg, the Principal Design of the Divine Spirit, is to shew the Vanity of a false Faith; But the other falls in with it.

*Argum. 2.* The Works of Faith, or Graces flowing from Christ by it can less Justify, than Faith; Because they are not so near, and close to Christ by way of Dependence, and Reception from him, and Union to him, from whom we receive All, and in whom All our Springs are; of whose Fulness we Receive Grace for Grace, the Grace of Faith for all other Grace.

I go on to the Third Assertion; That the Righteousness and Obedience of Christ with his Sufferings for us, can be our Alone Righteousness unto Justification; and his Intercession can Alone Carry it on unto perfect Absolution at the Day of Judgment, his Appearance and Kingdom.



For the making out this Assertion, It must be Remembred, That God is pleased to Glorifie his *Holiness, Wisdom, Justice and Truth*, while he is the Justifier of him that Believes in Jesus, None of these Three could therefore be Abated.

1. The Sufferings. 2. The Obedience. 3. The Intercession of our Lord Jesus Christ.

1. The Sufferings of Christ are of Absolute Necessity in Regard of the *Holiness, Justice, and Truth of God*, by which Wrath, Vengeance, and Retributive Justice were peremptorily denounced upon Sin; The First Adam by that First Sin let in Sin, and Death upon all the World; Whoever therefore undertook as the Second Adam, the Mediator, the Surety, the Reconciler, the Redeemer, must undergoe the Penalty, must Dye, must become a *Sacrifice, an Atonement, a Propitiation, a Price of Redemption*; Upon this Account Scripture so continually speaks of All These, as Absolutely necessary to make way for Pardon, and Forgiveness, and to Bring in everlasting Righteousness, the Enstating the Sinner in the Righteousness of God, and Christ; and without which the Embarrassings of his Justice were so strong, that there was no possibility of Admission, either to Pardon, or Justification, before that great Satisfaction to Justice be given; We are therefore said to Have Redemption in his Blood, Forgiveness of Sins, according to the Riches of his Grace, Before we can be admitted to Forgiveness of Sin, notwithstanding the Riches of his Grace, There must be redemption in his Blood; Because God will not pardon but in a way of Justice. Ephes. 1 7. He must be made sin for us, before we can be made the righteousness of God in him. 2 Cor. 5. ult. Tho God justifies freely by his grace, It must be through the redemption that is in Jesus Christ. He must be a Propitiation through Faith in his Blood, Else God could not pardon Sin; and his Forgiveness in the Old Testament was through an Act of Clemency and gracious Forbearance, in prospect of so great a Satisfaction; And at the Time of the Death of Christ, he declared his righteousness; that he might be just, and the Justifier of him that believes in Jesus. Rom. 3. 24 &c. We are justified by his Blood, making way, that we might be justified; For we are reconciled by his Death ere we can, as reconciled, be saved by his Life.

All these Scriptures plainly evince according to the Fourth Branch of the First Principle, that a Sinner must come fairly into the State of Pardon and Justification; the Encumbrance of Guilt, the Sentence of Condemnation, Wrath, and Punishment being removed by a Countervailing Satisfaction to Justice; Because God is just in all the Transactions of the Covenant of Grace.

Let it then be estimated, what Faith can do in this great Point of Satisfaction, or removing that vast Weight of Sin, Guilt, and Wrath, so absolutely necessary to our Justification; that we are therefore said to be justified

by his *Blood*; reconciled by his *Death*; Saved from *Wrath* by him; Saved by his *Life*: But This is indeed so Universally acknowledged, as necessary to lay the Foundation of our Justification, that we need not press it further in this particular on any, but *Socinians*, with whom we have not now to do.

2. The righteousness of Jesus Christ is of a glorious Necessity to Justification according to All that hath been already Asserted; For God the *Holy, righteous God* will not Justify, but upon a righteousness in Number, Weight, and Measure; and He, who will glorify the Riches of his Grace in the Justification of a Sinner, will not Justify Him, but by a righteousness so great, as the righteousness of God; A righteousness so great, as that God in Christ is pleased to style Himself as by a Title of Honour, *Jehovah Our righteousness*.

And herein indeed is laid up the rich Mystery of the Gospel, even in this righteousness; For the Obedience of the Eternal Son of God in humane Nature, or becoming the *Second Adam*, offered up the Highest, and most Exalted Obedience to the Father, as the Eternal Son; and an Obedience, the deepest, and lowest Obedience, as the Son of Man, fulfilling all righteousness; And Humbling Himself He became obedient to the Death, the Death of the Cross: For thus It became Him, For whom are All Things, and by whom are All Things, to make the Captain of our Salvation perfect through Sufferings.

And hereby, as the *Second Adam*, He hath setled an infinite Fund for All his Seed; All that Believe in him; Even as the *First Adam*, a Fund of Sin, and Death, to all his Seed: The Apostle therefore, *Rom. 5.* making the Comparison between them, sets the Obedience of Christ in Opposition to the Disobedience of Adam; the being made righteous by Christ to the being made Sinners by Adam; Judgment coming on All to Condemnation to the Free Gift coming on All in Christ to the Justification of Life, through the Receiving the Abundance of Grace, and of the Gift of righteousness.

And as by the Disobedience of Adam, Corruption, and Impurity deriv'd from the Guilt and Condemnation of his Sin, into the Nature and Action of all his Posterity; So by the Will of God Fulfilled by Christ are All Those Sanctified who are his Seed; But All who are not his Seed, sink out of the Human Nature; into the Diabolic; For Human Nature is for ever preserved only in the Seed of the *Second Adam*, in Natures Renewed, and Holy Action flowing from that so Divine Obedience, on Them All. Now let All Judge, whether Faith can be in any Sense, or Degree a righteousness answerable, to what I have now from Scripture declared.

3. The Intercession of Christ is in the Wisdom, Holiness, and Righteousness of God of the same Necessity with his Sufferings, with his Righteousness and Obedience; Till he hath set us beyond the whole Power of Sin and Death; For such is the State, and Majesty, The Holiness, and Justice, and Greatness of God Take to themselves, that on every Application of Believers, who are yet under the remainders of Corruption, and Temptation

to daily *Falls*, as also under a Discipline of *Affliction*, and *Judgment*, as it is called, 1 *Pet.* 4. 17. and of *Death*; He will be Interceded with by that *Mediator*, who is so *Holy*, *Harmless*, *Undeified*, *separate from Sinners*; who in regard of *Greatness*, is made *higher then the Heavens*, who entered into the *Sanctuary*, ( wherein he now *Ministers in the Heavens* ) with his *own Blood*, and by it *Appears for Us*; He whose *Blood*, and *Intercession*, whose *Intercession* and *Righteousness* are always together; We have an *Advocate*, *Jesus Christ the Righteous*, who is the *Propitiation for our Sins*.

Now what could *Faith* do in this great Point of *Intercession*? How could it find its way to *God*? How could it draw near, if there were not that *New and Living way* to bear it up, and enliven it; If there were not a *High Priest over the House of God*: All It can do is to draw near in full *Assurance*, having boldness by the *Blood of Jesus*, to hang upon this great *Mediator*, and his *Mediation*.

And that, which may give us *Comfort* in this great *Mediation*, is; that whereas we are in so low a State in All Things now, He is according to that Invitation of the Father, *Ask of me*, He is continually *Asking*, and *Interceding*; Till his *Kingdom* comes forth in *Glory*.

*Affert. 4.* I proceed now to the Fourth Assertion; That our Right to, and in the *Righteousness of Christ*, can be Alone by Union to Him; and the Indefeisableness of the Title is by the Indefeisableness of the Union; according to a Principle before laid down, we cannot be *Justified*, but by a *Righteousness*, that is made our own; and to which we have an undoubted Right, and Title; Seeing then the *Righteousness*, by which we are Justified is not our own, but *Christ's*, there is no way His *Righteousness* can become ours, but by our Union to Him; or that It can continue to be ours, but by the continuance of the Union: Scripture uses therefore all the Expressions, that can be used to shew this Union; and all the Similitudes to Illustrate it; as *Christ in us*, *we in Him*; *dwelling in us*, and *we in Him*; He is the *Head*, we are the *Members*; He is the *Root*, we are the *Branches*; He is the *Husband*, the Soul is the *Spouse*; He is the *Father*, we the *Children*; *Flesh of his Flesh*, *Bone of his Bone*.

If any Man should say, I'll lay hold on the *Death*, and *Obedience* of Christ by *Faith*, and take my Portion of *Righteousness* from thence; and now I have taken it, It is out of God, and Christ; and It is now in me; It is become mine; This would presently be like a precious Liquor in a broken Cistern, that lets out what is committed to it: It would dry up, It would fail; There is nothing more evident, then that our whole *Salvation* does no more stir out of God, and Christ, then to speak of a Thing we know, the Beams of the Sun's Light at any Time remove out of, or part from the Sun; If any one should say, this Room, or Place is full of Light, or full of the Beams of the Sun, we'll presently shut up all the



Avenues between us, and the Sun, and cut off the Light from it, and enclose it to our selves, it shall be our own; you know how presently the Place would become dark, and no remainder of Light, because the Sun is shut out.

So if any one should think to take the *Righteousness of Christ*, as separate from Christ, and think it should become his own, and so should walk in it, it would become the *Light of his own Fire*, and the *Sparks of his own kindling*; And *This he would have of Gods Hand to lye down in Sorrow*; His Soul would immediately become dark, and grow darker and darker, even to the darkness of *Hell*.

If this be not truly the Sense and Spirit of the Gospel, I must freely acknowledge, I am not in any Capacity to speak of these Things.

And thus it is even to Eternity, *I in Them, and Thou in Me, that They may be made perfect in One*; That the Love wherewith Thou hast Loved Me, may be in Them, and I in Them.

The Benefits of *Christ* are never divided from his Person, and given to the Soul, but Communicated by Him to All His, whom he keeps in Union to, and with Himself; *If we Receive abundance of Grace, and of the Gift of Righteousness, we do not Reign, even by that abundance, but we Reign in Life by one Christ Jesus; The Life I Live in the Flesh is by the Faith of the Son of God Himself, who Loved Me, and gave Himself for Me; that I Rom. may be found in Him, having the righteousness of God, &c. viz. by being 17. found in Him. He is made of God to us righteousness, &c. and by being in Him; He that hath the Son hath Life; No Life out of Him; My Beloved is Mine, and I am His; So Christ unites the Soul to Himself, I am His; He the Bridegroom hath the Bride.*

All these Expressions of Scripture firmly assure us, Our Title to the *righteousness of Christ* is Begun, Continued, Upheld by Union; For if his *righteousness* could become ours without Union, it might even, as Original *righteousness* given from and by the Eternal Word, *The Light that Lighteth every Man that cometh into the World*, be lost, corrupted, and fail for ever.

It may now be said; *Faith* is yet a great Thing in, and of it self; If it can take hold of God, and of *Christ*, and of the *righteousness of God*, and of *Christ*; and unite All to the Soul by it self, what is like it in the whole World?

Therefore, though I acknowledge All, that Scripture hath spoken by way of Commendation of *Faith*; Yet (if I may so express it) I must humble *Faith*, even in this particular also; I come therefore to a Fifth Assertion.

*Affert. 5. Faith* of it self can no more take hold of God, and of *Christ*, and of that *Eternal righteousness*, then any of us can span the whole Heaven, or take the whole Heaven into our Hand: *Faith* Receiving  
God.

God, and Christ, and uniting the Soul therewith, is only the reverse, or return-Act, drawn out, excited by God, and Christ giving himself, and his Righteousness to it: This is that, I positively Affirm; That Faith hath no more power to take hold of God, and Christ, then, as I said, any of us can take that great Globe of the Sun into our Hands: But God gives himself, and Jesus Christ gives himself by a Free, and Absolute Will; And when he gives himself, he draws out from, and by himself such a Turn of the Soul back upon him by Faith; and so causes the Soul to twist about him: This laying Hold upon Him, this Leaning upon Him, and rolling of our selves upon him, It is so far like the Sun, calling out the Motions of the Eye, to twist about, and to Unite with the Light: Only the Sun hath not made, and Prepared the Eye, as God (as shall be shewn) and Christ have Created, and Prepared Faith.

Tho therefore there is this Proposition of the Gospel, every where held out; *Whoever believes, shall not Perish, but have Eternal Life.* Alas, Men do no more stir at it, Men do no more stir at it to true saving faith, than a Stone flies up to the Sun, because the Sun shines upon it with its Beams: When God draws near and gives Christ, and Christ draws near, and gives himself, Then the Soul is drawn out to Christ; when it feels the Coming, and Approach of Christ, Then it turns towards him; It catches about him, and begins to say, *my Lord, and my God;* as *Thomas* did, when he put his Finger into the Wounds of Christ: This we shou'd seriously consider, For if any of our Souls have been drawn to Christ, Know they had for ever lain still, and sunk as a Stone, and Lead, if he had not come and given himself.

For the Establishing this Truth upon solid Scripture Argument, I must recal that Principle, That when Scripture hath Attributed the great effects of our Salvation to the Supreme Cause; whatever Propriety, Interest, and Influence it so Ascribes, Any Assignment it makes after to any Lower or Subordinate Cause, The Propriety of the Supreme Cause is always reserv'd to it.

Now 1 Cor. 1. 30. It is expressly said, *We are of God in Christ Jesus, who of God is made to us Wisdom, Righteousness, Sanctification, Redemption;* It is most Evident, here are all the Golden Links of our Salvation, even from First to last: from Vocation, or calling to Glory; in which calling are included all these Initial Graces of Conversion, *faith, repentance;* And all these One, as well, and as much, as another, Christ is made to us. And we do not make him so our selves, but God makes him so; and he makes him so, because *we are of him, the Father by Fore-knowledge, by Original Election, Predestination;* This is then so asserted to God, and Christ, the Supremes of our Salvation, It can never be Derogated, or Detracted from Him: So that if there were no other Scripture, This Assures this so great Proposition; But how many Scriptures speak the same; *I will cause him, viz. whom I choose, as Psal. 65. 4. saith our God, to approach to me, viz. By*

Faith, and he shall Approach to me; God is the original Cause of Approach to himself by Faith; and yet the Effect being vested in the Soul it self, he presently says, *who is this that hath engag'd his Heart to approach to me*, Jerem. 30. 21. *No Man* (saith Christ) *can come to me, except the Father, which sent me draw him.* Faith is the gift of God, saith the Apostle, Ephes. 2. *John 6. 2 Thes. 1. 11.* God fulfills the good pleasure of his Grace, and the work of Faith with 44. Power; *who hath saved us, and called us with a Holy Calling, not according to works of righteousness, we have done:* Of Christ it is said, *Draw me, we will run after thee;* He Apprehends us in all our Apprehendings him: The grace of our Lord was Abundant in faith, and Love which are in Christ Jesus. He is the Author, and Finisher of our faith; We obtain by Divine Love, the like precious faith of all the Elect of God, according to the righteousness of God, and our Saviour Jesus Christ. The Spirit strengthens us in the Inner Man, that Christ may dwell in our Hearts by faith. I went down to the garden, &c. viz. To wait upon Christ in his Truths and Influences of grace; and my Soul knew nothing of it before, or at the very Time, so as to be the Cause; and yet on the sudden Touched by Christ, and his Spirit, My Heart made me as the Chariots of Aminadab. Can. 6. ult.

All these, and innumerable more such Scriptures are certain proofs, that Faith its great Efficacy, and Power of Uniting to Christ is by Christ the Father, and the Spirit Uniting Christ to the Soul, and the Soul to Christ: It is the Print of his Righteousness, and pardoning Grace upon it; It is the Kiss of his Mouth that leaves the impression upon the Heart.

And as Christ begins, so he upholds the Union; Our Paralytick Palsied faith would lose that Pearl of so great Price, would soon else let him go: But he continues his own gift, and nothing can Palsy, (as I may so speak) his Love; *Having Loved his own, he loves them to the end*, as we find, John 13. This is that Solemn Record of the grace of Christ, when he was about to leave the World; the Invariableness of his Love to them he hath Loved and given himself for; and yet we may see what an own They were, to whom he first spoke of this, when Christ was just about to Dye, they all forsook him, and Fled; so that had it depended upon their holding Christ, they had certainly lost him; And Peter, who pretended himself, most shamefully Denied him, even with an Oath: But he held them fast, and Peter, as it were, Fastest, as most in Danger; For, saith he to him particularly, *I have Prayed for thee, that thy Faith fail not.* How evident is it, All is in Christ; and, that who have him once, would yetten Thousand Times let him go! This is a plain proof concerning Persevering Faith: And concerning First Believing, the Conversions of Matthew, Zacchaeus, and Paul are above Exception: And Paul Expressly says, *He was a Pattern, how Grace works;* that we may not think these Examples are Transcendents, and not to be brought into general Proof: And thus I have been more large in those Assertions upon which the Hinge of the Doctrine of Justification Turns. I shall be more brief in what Remain.

*Affert. 6.* I come therefore now to the Sixth Assertion, That there is yet an absolute Necessity in the Wisdom, and Grace of God ; There should be in every Soul to whom Christ gives Himself this *Grace of Faith*.

And indeed there had never been such a Notion, or Sound in the World, as that of Faith ; If it had not been for Christ, if there had not been a Mediator given.

Faith is in every Thing proportion'd, and fitted to the *World to Come* of the Mediator ; For as the Light of the first Rational Understanding ( as I said before ) by the *Light that lighteth every Man that cometh into the World*, was proportioned to the First Creation ; So the Light of Faith is proportioned to the *New Creation* ; Take therefore Faith in whatever Notion it can be taken, Its Eye is upon the Mediator ; even as the Eye upon the Light ; and Christ, is pleas'd to bear a Respect, and Relation to Faith, as a Grace peculiarly in his Favour ; For if we take Faith, as it is the Assent to *Divine Revelation* Faith hath Relation to Christ, and Christ to Faith, as He is the *Word of God, the Truth, the Son of the Father in Truth* ; and even All Natural Truth comes under Christ, and so under Faith ; That Great Natural Truth, the Truth of the Being of a God, a Truth of the very first Magnitude comes under the Revelation of Christ ; No Man hath seen God at any Time ; The Son, that lay in the Bosom of the Father, He hath revealed Him ; So it comes under Faith, He that cometh to God must Believe He is ; However it may be Demonstrated by Reason, and to Reason ; yet it cannot be truly understood, but by Faith ; So, that the *World was made*, is understood by Faith, however demonstrable by Reason, *Heb. 11. 5. 3. 6.* And thus all other Truths, whatever Natural Light there may be concerning them, yet in Christ alone are now hid all the *Treasures of Wisdom, and Knowledge* ; and we are compleat in Him, having Christ, we have All Truth.

Take Faith, as Trust, Reliance, and Dependance, Jesus Christ is the Center of All the Good, we can desire ; even all Temporal Mercies, so far, as they are Good, they are given in, and with Him ; All Promises are *Yea*, and *Amen* in Him ; All the Great Things above the Course of general Providence, Faith obtained Them by Christ ; The Saints of old obtained Promises by Faith in Christ ; They Truſted, and were Delivered. How much more, whatever pertains to Eternal Salvation Comes in by Jesus Christ Alone, who is *The Life, the True God, and Eternal Life* ; Faith therefore seeth the Son, as the *Eternal Life*, who was with the Father, and was manifested by the Gospel. And as Faith is the Principle of Holy Action, and implies Obedience or Perswasibleness to the Holy Counsels and Commandments given us ; ( as the Apostle Calls it the *Obedience of Faith* ; ) Faith Eyes the Mediator, as the *Author, and Finisher* of all Holy Action ; He is our *Sanctification*, we are Created in Jesus Christ to Good Works ; He is our way in regard of Holiness, even the *True Gospel Ho-*

*liness*, brought in by the Mediator ; far Transcendent to the First Legal *Holiness* in many Principal Points of Union, and Resignation, to increased Holiness ; Union, and Communion with it, by Jesus Christ ; Many Instances of which we find, *Heb. 11.* beyond the compass of a Legal Holiness ; In every Thing therefore we may by due Consideration, and Attention, find the close Relation the Mediator hath to *Faith*, and *Faith* to the Mediator, throughout the *Scripture* ; Yet so, that *Faiths* Part is only to twist and twine about the mighty Salvation of *Christ*, to depend, and to receive, and indeed, to be enabled to receive the great Gift of *Christ*, and his *Righteousness* ; its only Wisdom, like that little Thing in the *Proverbs*, is to Take hold with its Hands, and be in the Pallace of the King, *Jehovah* our righteousness, in the midst of all the *Unrighteousness*, Guilt, and Impurity that compasses it about, as in us ; in the midst of all its own weakness ; For when we are kept by the mighty Power of God, though through *Faith* unto Salvation, what a Cypher is *Faith*, only by the mighty Power of God, set before it, and giving it value ?

But yet, though our All in All be in God, and Christ, and not in *Faith* it self ; yet *Faith* is in the wise Ordination of God, of a clear Gospel Necessity, on these Four Accounts.

1. That there may be a Manifestation of the Love, and Grace of God in Jesus Christ. Now as God was pleased for the Manifestation of the infinite Perfections of his own Being, to create an *Universe*, bearing the Impressions of his infinite Wisdom, Goodness, Power, Greatness : But there had been no Manifestation out of Himself, if there had not been an Emanation of Understanding, Wisdom, Reason, from Himself, and vested in the intellectual Creation of *Angels*, and *Men* ; There was therefore a Necessity of such a Divine Light to be Communicated, and Implanted in those Two Orders of the Creation, or there could be no Manifestation ; for neither Stones, or Plants, or Brutes, nay, not the Sun, or Moon, or Stars, could lift up themselves to receive this Explanation of the Divine Being ; or take it in, to return it back in Love and Obedience, in Praise and Adoration ; And even thus the Love and Grace of God in Christ, had been concealed : If God in Christ had not given that Humble, Holy, Spiritual Understanding, which Scripture styles *Faith* ; for the intellectual Power of Reason first Implanted in *Men*, could not have received it, without the higher Light, and inward Illumination of *Faith*, in this dark and fallen State, wherein the Man of Sense, receives not the Things of God, because they are Spiritually discern'd : And even as *Angels* learn by the Church, and pry into Gospel Mysteries ; So They have as so holy and humble Spirits Communications of the Light and Grace of *Faith* from God and Christ concerning Them.

2. There had been without *Faith*, no inward Sense or feeling of this Grace, and Love, and Salvation of Jesus Christ ; with that inward Delight, Joy, and Consolation, rising from the sense of this Love of God in Christ,



and the Love of the Lord Jesus Christ; For the Apostle speaks it an Effect of Faith to *Comprehend with all Saints the height and depth, the breadth and length, and to know the Love of Christ, that passeth Knowledge.*

As therefore the Salvation of Christ is not the Salvation of Brutes, insensible Beings, or that have not the Resentments of Reason; This we All easily acknowledge; but according to the Sense of Scripture, *A Man of Soul*, in this fallen State, cannot Receive the *Mysteries of Salvation by Christ*, any more to the *Great End, and purpose of Salvation*, then Brutes can receive the Discourses or Arguments of Reason: There is therefore a Necessity of Faith, that the *Salvation of Christ may be taken in by Spiritual Sensations, or Perceivings*; But yet this does not give any other Title to Faith to challenge Christ, or deserve Him, than the Eye hath Title to the *Light*, or the *Sun*, although the Goodness and Wisdom of the *Creator* hath fitted the One to the Other; Even so the *Eternal Wisdom* and *Grace of God*, in and through *Christ*; and the *Love and Grace of the Lord Jesus Christ* hath fitted Faith to the *Redemption of Christ*; But this *Redemption* is infinitely more above Faith, then the *Light* is above the *Eye*; Besides that, the *Redemption of Christ is the Supreme Cause of Faith*; which the *Sun* or *Light* is not of the *Eye*, as was before said.

3. Therefore Faith is of an absolute Gospel-necessity, because the Wisdom, Holiness, and Grace of God in *Jesus Christ*, hath appointed it as that reflex, returning Act of the Soul, whereby *Jesus Christ and his Righteousness are received*; and so the Believer is justified before God, in full, and actual sense; even as, when we say in common Language, An Estate that was before Purchased, and the Price of the Purchase satisfied, It is taken into Possession by the Purchaser, and Livery and Seisin given; This may enlighten the Point, Although Christ and his Righteousness be free Gift, without Money, and without Price; or as when an Inheritance freely given to any Person, or to an Adopted Son is limited, as to the Time of its being vested in Him, Till such an Act of Judgment, Understanding, and free Consent be performed by Him: And yet even here Free Grace Excels, because It Enables to this Free Act of Judgment, Understanding, and Consent, we call Faith, and even That is Free Gift; or as when in Marriage a Personage of high Estate, and Dignity takes to Himself a Person of a very mean, poor and despicable Condition, and no way worthy; He even Imprints upon Her the Belief of his sincere Intention, and together with it elicits and draws out the Returns of self Resignation, and Consent; which are no way either procuring, or deserving the Grace vouchsafed, but consequent and dependent upon it, and yet absolutely necessary for the Enjoyment of the Conjugal State, and without which It cannot be Consummate. Or lastly, as a withered or dead Member does not by being healed, and restor'd to Sense call down by any Virtues of its own, the Spirits, and Life deriv'd from the Head, but only Receives Them, and must have a fitness of Reception that It

may Receive those Spirits coming down, and circulating through the Body; which very fitness, whatever outward or subordinate means are used, is especially wrought by the continual Essays of the Head for the Restoring it; And were It a Head of such Vertue, and Power, as *Christ* is, It would, when it saw fit, make a *Restoration* of that Member, and in the mean time secure it against utter perishing, or being lost; All these are but very faint and half *Shades* of so great a Truth and the Grace of it, as these Things are in *Christ*.

For *Jesus Christ*, as the Head of the *Election* of God, cannot but bear the Relation of a Head to Them; who are by Nature (observe that by Nature) *Children of Wrath, even as others*; but for the Sake of that *Eternal Love* of *Election* in *Jesus Christ Beloved*; Now therefore at the due Time, God in, and by the Lord *Jesus Christ* draws nigh, and makes his Approach to their Souls, and by *Almighty Acts of Love, and Grace* from Himself, through the *Redemption* of *Jesus Christ*, and by the mighty Operations of his Spirit: And in most particular manner *Jesus Christ the Bride-Groom* salutes their Souls (if I may so speak) as his own, and by that very *Kiss of his Mouth* on their Hearts Imprints that *Faith* upon Them, that is so necessary in a Being of *Mind, Understanding, Will, and Affection* to Effect a Return in Them suitable to His Grace, by Receiving, Applying, Claspings about *Christ*, Embracing Him, and His *Righteousness*, and *Redemption*.

And in Relation to All the *Vessels of Mercy*, Till This is done, there is a constant Eye of *Grace* upon Them; That They shall not run into the unpardonable Sin, however They may come near it; So *Paul* did by his being Injurious, *Jealous*, the very word used for that unpardonable Sin, *Heb. 10. Doing despite to the Spirit of Grace*; on which He calls Himself the *Chief of Sinners*, viz. *Saved Sinners*; yet God secured from it That *Chosen Vessel of Grace*, He did it ignorantly, and in *Unbelief*: There is also a Guard upon Them, that They shall not continue longer in Sin, then the Patience, and Long-suffering of God hath determined to bear Them; of which *Paul* also is an *Example*; That They shall not fill up a measure of Sin beyond that Example of *Long-suffering* in the Apostle *Paul*; that is to such, a Measure that God will not Pardon.

Thus far I have Endeavoured to shew the Necessity of *Faith*, and the absolute Consistency of that Necessity with the freeness of *Grace*: But before I pass from this Point, I would further argue the Necessity of *Faith* under the Supremacy of *Grace*, with reference to the *Full Assurance* of *Faith* intimated by our Lord in the *Science, or Full Knowing, and Sure Knowing*.

Hence Arises a Four-fold *Plerophory, or Full Assurance of Faith*; each of Them of greatest Importance to the State of *Believers* in the low Vale, wherein we Are; And though it is sadly to be bewail'd, so few Attain

the filling their Sails with these Gales from Heaven; yet there is a degree of Assurance, even of this Four-fold Assurance in *All True Faith*; The Spirit of God hath therefore been pleased to take Delight in Words, that signify a Fulness in each of the Four; and in Three of the Four, that to noted Word, *Plerophory*; And All these depend on *Supreme Grace*, as we shall find,

1. The First is the *Plerophory*, or Full Assurance of Understanding; Coloss. 1. 2.

2. The *Plerophory*, or Full Assurance of Faith in the Purity, and Peace of Conscience, through Pardon of Sin in the Blood of Christ, Heb. 10. 22.

3. The *Plerophory*, or Full Assurance of Hope concerning the Blessedness of Eternity, Heb. 6. 11:

4. The Full Stream of the Action of Faith, or the *Work of Faith with Power* at its full Tide, 2 Thes. 1. 11, 12.

Now how necessary each of these is to the State of a *Christian in this World*, will easily appear on a brief Consideration of every one in particular.

1. The full Assurance of Understanding in the Mystery of God, and of the Father, and of Christ; Oh! How great is the Consolation of this full Assurance, as the Apostle says; That the *Hearts of Believers may be comforted*, being knit, enterwoven, and consolidated in these Great Truths of the Father, and of Christ, Answering what our Lord here says, *They have known surely, that All Things whatever Thou hast given Me, &c.* To have the Staple Truths of Christianity, and Those especially, wherein we have to do with God in Christ; the Divine Being in the Father Honoured above all Comprehension, by, and in the Mediator, and giving highest Testimony from the *Excellent Majesty to the Mediator*; stand firm, unmoveable, like a Rock under us, and our Souls sit fast upon Them; What greater Consolation? Men are continually saying, How are these Things proved? And though I am far from derogating from the worthy Labours of any of the Servants of Christ Traveling herein; Yet certainly, There is a Scientific Intuition of Faith beyond all Argumentative Proof, however such Proofs may Minister thereunto; that, as Christ said, *Flesh and Blood had not Revealed the Acknowledgement of Christ the Son of the Living God to the Apostle Peter*; and to Thomas; *Blessed are They, who have Believed, and yet Have not Seen*; So the Martyr said; *I cannot Dispute, But I can Burn*; There is a more compendious Pass, even by Faith to being Sure, then by the Trains of rational Arguings, though they are not to be neglected. The Spirit of Wisdom, and Revelation herein Enlightens the Eyes of the Understanding, in the Acknowledgement of God, and Christ; and an exceeding Greatness of Power like that, which raised Christ from the Dead, Works in Them that



that Believe; Lord open Thou my Eyes, that I may behold the Wonders of thy Truth.

Now although Christians are generally below this Elevation of Assurance of Understanding, yet every True Believer hath certainly this degree of Assurance; That He would not Lose nor Exchange Any of the precious Truths of the Gospel for all the World; and especially concerning God and Christ; Saying with that Apostle, To whom should we go, but to Thee? Thou hast the Words of Eternal Life; They Buy the Truth, as Solomon Counsels, like the Pearl of Great Price, and will not sell it at any Rate, though They are branded never so much, as obstinate Hereticks; as the Martyrs in Queen Marys Days, and the Sufferers since for Things vogue'd for Indifferents, and all from the Power of this Plerophory of Understanding. It is True, This may be Counterfeited by Satans Martyrs suffering even to Death for Fashood; But it is no disparagement to True Pearl, that It hath its Counterfeits.

2. The full Assurance from Faith in Purgation from inward Guilt, Sprinkling the Heart from an Evil Conscience, and washing the Body or whole Person as with pure Water; To hear the Blood of Sprinkling speaking for us in Heaven, and within our own Souls, better Things then that of Abel. This opens to the greatest Joy. Being Justified by Faith, we have Peace with God through our Lord Jesus Christ, and Rejoyce in hope of the Glory of God. Hereby in the very Agonies of Death, the Saints have been in Triumph; seeing neither Life nor Death, Things Present, nor to Come, Nor any other Creature shall separate from the Love of God in Jesus Christ; The Spirit of Adoption cries in Believers, Abba Father; This is the Purification of the Heart by Faith; and the Spirit Witnessing to our Spirits, we are the Sons of God through Faith in Jesus Christ.

Oh! how necessary is this to the Comfort of Christians, who are so often under Fears, and Surprizals from sense of Guilt, Horror of the Wrath of God, the Accusations of Conscience, edg'd and pointed by the Malice of Satan, and the Feats and Terrors arising from outward Afflictions! But All these fiery Darts are quenched upon the Shield of Faith.

But oh! how much Reason have we All to cry out in this regard, O Lord Increase my Faith! We are either under Security and Presumption, or in Anguish and Perplexity on these Accounts; It is the Mighty Power of God through Faith in the Blood of Christ, that takes away that slavish tear, and gives that True Heart, and well confirm'd Confidence through the Blood of Jesus, and to be able to Enter into the Holiest, that within the Veil, the Divine Presence. And though we may well cry out herein, Oh! We of little Faith; Yet the True Believer will not forsake his hold, crying out to God, Though Thou slay Me, yet will I Trust in Thee.

3. The full Assurance of Hope concerning the Eternal Condition; Flesh and Blood are ready to say; What is there in another World? Who hath brought certain Intelligence, what a State That is? Affrighted Conscience

science is ready to cry out, *Who shall lie down in the devouring Fire? Who shall dwell with Everlasting Burnings?* Either we are ready to think, there is no State beyond this, but our Souls vanish, as the soft Air, as the Sensualists speak; or we are under Fears, and Horrors concerning it; but by Faith we have good Hope through Grace, we are begotten again to a lively Hope by the Resurrection of Christ from the Dead; a Hope, that makes not ashamed; Through the Love of God shed abroad in the Heart, we Rejoyce in Hope of the Glory of God. This full Assurance of Hope unto the End is borne up by Faith, the Evidence of Things not seen, the very Presence of Things Hoped for; For hereby we behold the King in his Beauty, and see the Land that is very far off: But in All this, the Lord Jesus Christ is He, that sustains the whole Weight; Christ in us (as the Apostle says) the hope of Glory, Colos. 1. 20.

Oh! how much are All at an under in this Point also? Yet still there is that Confidence in a Christian, that He will by no means cast away, nor Exchange the Hopes, He has for the greatest Enjoyments of this World; but says continually, *What is a Man profited, if He gain the whole Woold, and lose his own Soul? Or what shall a Man give in Exchange?* He looks not at the Things seen, that are but for a Moment, but not seen, which are Eternal.

And as this Hope Extends it self, especially as to Eternity, and the Things not seen, for which this Grace is peculiarly prepared; For what a Man seeth, Why doth he yet hope for? So it hath a Relation to all the Mercies, and Supports necessary to the present State; of which a Man hath an Assurance only, as They are necessary in Relation to Eternity; But yet there is Hope, as to every particular Mercy through Faith in the Covenant of Grace, ordered in All Things, even to the least Thing, and sure that is good for us; And the best Method, and Argument of moving God is by close Application to Christ in his Blood, and Righteousness; and through the Intercession of that great High Priest, a High Priest, not that cannot, but that can be Touched with the feeling of our Infirmities, that there may be a \* beautiful season'd Help vouchsafed; But yet because God may over-Rule, what seems Evil in these Things, or whatever absence, or want of what seems good to our greatest Interest for Eternity; we cannot have absolute Assurance, but only good Hope through Grace, in these Things; Except in any Case, wherein God gives even miraculous Faith, as to his Servants of old, when the Effect certainly followed: And so if God gives it to any of his Servants now in any Case, the Effect shall follow with certainty; and All through the Mediation of our Lord Jesus Christ.

4. The full Tyde of Holy Action rising from full Assurance of Faith, as the Apostle, 2 Thes. 1. 11. calls it the Full, or fulfilled Work of Faith; and so, Heb. c. 11. 1. being about to give a Catalogue of the great Actions of Faith, He first gives the Description of Faith, that it is the Hypostasis, and Elenchus; a self subsisting Argument, and Demonstration of Things not seen, and hoped for; thereby intimating, That the Grandeur of Holy Action

*Action* rises according to the full Assurance of Faith. Faith therefore, even Faith whereby we are justified, is the great Principle of Holy Action; even from first to last, as we may comprehend by reducing the kinds of Faiths Action to these four Heads.

1. Those first Actions of Faith upon the Person of Christ, believing Him to have come forth from God, as the great Mediator, and that All Things, whatsoever the Father hath given him, are of the Father; and therefore Receiving Him, Uniting to Him, Receiving the Redemption, and Righteousness of Christ; and in whatever Faith is dead, and unactive, here was the first deadly defect of it; and from failing here, it fails ever after; For Christ never gives Himself, but He always gives a living Faith to receive Himself by.

2. The Actions of Faith relating most immediately from the taking of Christ, that may be resembled by Moses his keeping the Passover, and by Abrahams offering Isaac; Both so great Representations of the Death of Christ; which last I the rather mention, because it is that Act of Faith, in which the Apostle James instances the Operation of faith; as having so close an Alliance with faith; as through the Death, and Blood of Christ Applied by it, we are justified. That He even before his Eyes saw Christ evidently set forth, given by the Father, and his Soul made an Offering for Sin, in that very Command of God to Him; Such are All the Actings of faith by continual Recourse to, and Application of the Soul to Christ, and to his Redemption; Prayer in and through his Sacrifice, and Intercession; Reliance upon Him in all Entercourse with God; Dying in and by Jesus, when we go out of this World.

3. Those Heroic, and Extraordinary Acts of faith out of all the Reach, and Compass of the daily Obedience of the Servants of God; As Abrahams Offering Isaac, and Rahabs sending the Spies away in Peace; Either, and both of which Actions were supported only by faith in Jesus Christ, as having founded the whole World to come above all the Rules, and Laws of the first Creation; even such as those, the Gospel calls for; Self denial, hatred of Father, Mother, and even our own Life for Christs sake; Like Moses's refusing to be called the Son of Pharaohs Daughter, Against which Refusal, how many plausible Pretences should we have found, what specious Arguments for it, as service to, protections of, Advantages of having secured the People of God, at that Time, oppressed Israel? But faith fetches its Compass far beyond all our ordinary Geometry, ( if it may be so express'd ) beyond our Lines, and Rules of Action, and self Preservation, when it is so called out by God, and Christ; For though it is True, The first Eternal Law of Righteousness would have obliged Man to receive All God Revealed, and to have obeyed all his Commands; yet such Revelations and Commands are All in Christ.

4. All the general and constant Acts of Obedience to the Holy Commands, given to us in the Word of God, which may be most justly attributed to Faith, as receiving new Spirit, new Power, a new Principle of Obedience from it, called therefore *newness of Life*, and *servings in newness of Spirit*.

All these are properly the Actings of *justifying Faith*, as being deriv'd by it from the Sacrifice, Purchase, and Redemption of Christ, through and by his Spirit, who gave Himself for us, that He might Redeem us from All Iniquities, and purchase to himself a peculiar People, zealous of good Works; and who hath Redeemed from that vain Conversation, that goes as Tradition up and down the World; without which purchase All good Works had ceased for ever, even as in the condemned World.

2. As washed by Faith in the Blood of Christ from that Native Corruption, we defile and pollute Them with, even in our best Performance of Them.

3. As they are in their many and great Imperfections, and wantings, that cannot be otherwise Nambred, or supplied otherwise, made up by the Perfection of the Holiness, Righteousness, and Obedience of Christ Jesus, apprehended and applied by Faith, which I understand to be that Law of the Spirit of Life in Christ Jesus, setting free from the Law of Sin, and Death; and the Righteousness of the Law fulfilled in us, walking not after the Flesh, but after the Spirit; Married to this Husband, Risen from the Dead into the Perfection of Holiness we bring forth that Fruit to God, which else would be unto Death; Thus Christ is our Sanctification: For though indeed imputed Holiness is not to be so much, as intimated unto the denying Inherent Holiness, even as Inherent Righteousness is not removed by Imputed, but it is still True; He that doth Righteousness is Righteous, even as he is Righteous. Yet in the Sense of Ascribing the whole Acceptance and Perfection of our Righteousness, and Holiness to Christ, It is True Gospel Doctrine.

4. As Saints by Faith apprehending Christ for the Perfection of that State of the Resurrection of the Dead, which Spirits enter into by way of Anticipation through Grace in Christ, before the Raising the Body in Glory; They find Themselves, as the Apostle saith, Apprehended by Christ, for that very State, which They then so earnestly desire to Apprehend, and so Receive the End of their Faith, the Salvation of their Souls.

Having now set out the whole Action of Faith in the freest display, I could attain, I will make a brief Reflection upon it, and endeavour to state the great difference between the Action of faith, as it is that close, and precise Action of the Soul, drawn out by Christ, giving Himself to the Soul; and the Soul Receiving, Embracing, Depending upon Him so giving Himself, his Redemption, and his Righteousness to it; which is the only True Consideration of Faith, as Faith by which we are Justified.

And then in a farther Consideration, the Action of *Faith*, as It is engaged in any derivative, and consequential Fruits of *Faith*; Which however they justify *Faith* in that First Act to be True, *Living Faith*, and so justify the *Believer* to be a *True Believer*; because They are more visible to the Eye of *Conscience* within, and of Human Judgment without; Yet cannot be entituled to the *Justification of the Person*, as the First Act of *Faith* Receiving *Christ*; which because It takes immediately the *Righteousness of Christ*, and does nothing else, but Receive; even as *Christ* by the Power of that *Righteousness* enables it to Receive; and that It takes nothing off from the *Redemption and Righteousness of Christ*, which alone *Justifies*, Therefore It is said to be *Faith*, by which we are *Justified*; Therefore it hath the Honour from *Christ* to be called *Faith*, by which we are *Justified*; because It is enabled by *Christ* only, and not by any Power of or in it self to hold in its Hand, that *Righteousness of Christ* given to it by Him with Himself, and which alone *Justifies*; and so It takes nothing from *Christ*, but ascribes All to him; and so It honouring *Christ* is honoured by Him in this very Act of Receiving and Depending; But now in other Acts, *Faith* looking and acting from *Christ*, and not to Him, but on other Objects, however by a Power from *Christ*, and Returning the Glory at last to Him; yet being concern'd otherwise, then with *Christ*, If *Faith* should be said to be That, whereby we are *Justified* in Relation to such Acts not immediately Receiving *Christ*, The Glory were Taken from *Christ*, and given to these Acts of *Faith*, as for Themselves.

Now the more to Explain and Illustrate this, I would by way of Allusion and borrowing Light from it, make use of a distinction us'd by Learned and Orthodox Theologists in Representing the Mysterious Actings of the Father, the Word, and the Spirit between Themselves; and their Actings outward from Themselves towards any Created Being; The first they call Immanent Acts, Those which are within the Divine Being in it self; and are called Actions *ad Intra*; The Father *Begetting*, and *Knowing the Son*, The Son *Begotten of*, and *Knowing the Father*; The Spirit *proceeding from the Father and the Son*, and *searching the deep Things of God*: Now in All these inward Actions of the Divine Being, so *ad Intra* or inward to it are so infinitely and un-utterably Divine, that No Created Being can come within Any Thought of *Participation*, so much as by Receiving any immediate Effect; and It is but very little, our Understandings can Take in of Them, being Incomprehensible, Infinite, Unsearchable, and Un-utterable.

But the *Transient Actions*, or Those *ad Extra*, the Acts outwards, the Creatures are the Objects, and Subjects of Them, and They are Manifestatory of the Divine Being, and even of Those Actions inward, so far that we may have some humble and distant Apprehensions of Them, and behold in some Degrees, the *Glory of the Father*, the *Word*, and the *Spirit*, and



To borrow now some Light from hence in this Point of *Faith in Christ* by which we are said to be *Justified*: To borrow I say some Light, For I know, the distance between the one, and the other is inconceivable; The very Primary Action of *Faith* is that, by which the Lord *Jesus* Takes it, as into an Immanency with Himself; Encloses and Enwraps it, and the Soul by it so into Himself, as to be Partaker of his *Righteousness* to *Justification*; But the *Transient Actions* of the Grace, and Power of *Christ* by, and with *Faith*, having Respect to *Holiness*, and *Sanctification of Heart*, and *Life*, and not having immediately to do with *Christ* Himself are *ad Extra*, or outward and manifest. but cannot come into any Name of Account, as to *Justification* of the Person in Point of *Righteousness* before God; although in Regard of *Manifestation*, they *justify Faith* to be True, and the *Believer* to be a *True Believer*: In the first the Soul of the *Believer*, and *Faith in the Heart* may be said to stay within, and at Home with *Christ*; In the latter it goes out, and shews it self by Works; as the Apostle *James* says, *I'll shew thee my Faith by my Works*, and, *seest Thou, how Faith wrought with his Works?*

Answerable hereunto, There are *Truths of the Gospel*, that are, as without, to that Great Point of the *Redemption of Christ*; but flow from it, and so are, as it were without to the Point of *Justification*; as may be made plain by setting Two Points of Scripture before us; Both of which *Faith* takes in, and daily grows to an Assurance of; But in the One *Faith* stays, as it were, at Home within it self, and with *Christ* in the Great Point of *Redemption*; In the other, It does as I may say, walk abroad, and shew it self to it self, and to others.

As now in that Great Truth; That *Jesus Christ* came into the World to Save Sinners, of whom every One may say, *I am chief*; So that He shed his Blood for Sinners, gave Himself a Sacrifice, and an Attonement for Them: Now when *Faith* Acts upon These, and such like Truths, they are properly within, between *Christ*, and the Believing Soul; *Faith is at Home with Christ*, and with the Soul.

But in other kinds of Truth, That whoever does not cut off his Right Hand and Foot, and pull out his Right Eye, that is, their dearest Lusts, shall be cast into Hell, where their Worm dieth nat, and their Fire is not quenched; That, without *Holiness* no Man shall see the Lord; That, He who doeth *Righteousness* is Righteous, as He is Righteous; All These are indeed Great Truths of *Christ*, and are always together with *True Justifying Faith*; wherein I desire to be observed, and understood, and remembered, that no One may Himself take Offence, or mention, what I say, to give Offence to any other; I say again therefore; These Truths of Scripture are taken in together, and are Embraced, and Received by that *Faith*, whereby we are *Justified*; But They are not Those, with which *Faith* hath to do, when we are said to be *Justified* by it; but Those Truths we are upon, when we are so said to be *Justified* by it they

are even Those, which immediately concern the *Blood, Redemption, Expiation of, and Reconciliation by Christ*; and that All his Redemption is the Redemption of the Son of God; That, *All Things whatever the Father hath given Him in this Redemption are of the Father*; that the *Words of this Redemption given to Believers are given first to Him of the Father*; That *He came forth from the father, was sent by Him to Redeem*; That as the *Living Father sent Him, and He Lives by the Father*; So He that *Eats his Flesh, and Drinks his Blood, as a Feast on his Sacrifice, shall live by Him*: In all These *Faith, and the Soul, are as in an Immanency with Christ, and Themselves, and as at Home.*

But when Faith comes to those other great Truths, that can never indeed be at a distance from True *Justifying, Saving Faith*; It does not yet, as it Acts upon These, Act so, as that we are said to be *Justified by it*; Because These are outward from Christ, his *Righteousness, and Redemption* wherein our *Pardon, Justification, and Righteousness* before God consist; although They flow in an undivided Stream from the *Redemption of Christ*; even as *Creation, Providence, Redemption, Sanctification, Glorification* do from the *Father, the Word, and the Spirit*; yet they are not Those Immanent Acts of the *Divine Being* within it self, spoke of before.

And thus I have Endeavour'd to give some help to our Thought; by that so allowed Distinction, and so necessary for the *Understanding the Mystery of God, and the Father in the Eternal Word, or Son, and by the Spirit, and This help against that Promiscuous way of Discoursing, as if* because, it is most True, That Love, Obedience to Christ, Mortification of Lusts, Good Works are Inseparable from Faith, whereby we are said to be *Justified, that therefore we are, as much said to be Justified by Faith, as it works by Love, to Mortification, Sanctification, as by taking Hold of the Sacrifice, and Ransom of Christ; his Righteousness, and Obedience, given to it by Christ himself; or our Embracing the Truths leading to Holiness, as those that hold immediately the Righteousness, Obedience, Death of Christ; Remember always, there is an immanency with Christ Vouchsafed to the Believing Soul, and of Faith with it self in the One; a Transiency from Christ, and his Righteousness, and of Faith from, and out of it self in the other: And of the Immanency, or Inwardness of Faith to Christ, It is the Apostle Paul speaks, when he says, We are Justified by Faith without the Works of the Law. But of Faith in its Power to pass out of it self into Acts suitable to the Virtue, and Life, wherewith it is impregnated from Christ, the Apostle James speaks, as hath been already shewn.*

And thus I have endeavour'd every way to Secure, and Fortify that principal Point of Justification from, and by the *Blood-Sufferings, Sacrifice of Jesus Christ, clearing the way to the Imputation of his Righteousness and Obedience to Justification*; All which Christ gives to the *Soul, together with, or rather principally giving himself, and so all*

these his Benefits with Himself; and in the giving Them, he Enables the Soul to the Reflex, Reciprocal Act of Taking, Receiving, Embracing, Unit-ing it self to Christ, and to his Death, and Righteousness; and the stronger and the more Abundant, the Communication is from Christ in the Direct act of Giving, the stronger will be the Reflex, the Reciprocal Act of Receiving; The more Christ imprints upon the Soul, that he is the Souls, The stronger will be the Reflex, or Reciprocal Act, that the Soul Returns, *I am his*.

I come now to the last Assertion, for the Finishing this Discourse.

*Assert. 4.* Even as Justification is settled upon Believers in the present State by the Gospel; even so shall it be made Gloriously, and Illustriously Manifest in the last Judgement.

It is impossible, but these two should exactly Answer one another in all the Lines of Proportion, and Agreement; seeing Justification is the present deter-minate Judgment of him, *who is, and was, and is to Come*; Nay, indeed however the Occasion be Variegated, and wonderfully Administred, accord-ing to the Varieties of the State, of the Elect of God in the many, and Stupendous Disposes, and Dispensations of God towards them in Time; Yet Eternity being infinitely above Time, No changeableness of Time can make a variety in him, who Inhabits Eternity; But those whom he Fore-knew, and Predestinated, He Called, Justified, Glorified.

It is most certain, if the State of Believers could come into Judgment, as a matter of strict judiciary Cognisance, and Enquiry, whether they have An-swer'd the Condition, or observ'd the Duty of Faith, and Repentance, of good works, as Terms of the Gospel Covenant; it must overthrow All, I have Assert-ed; But I cannot Find any such Enquiry can Agree with what the Scrip-ture hath spoken concerning them in such Magnificent Expressions of Grace; as shall be farther shewn in some plain practical Discourses to be adjoynd hereunto.

And now to Him, that is able to do exceedingly above All, that we can Ask, or Think, by a Power that worketh in us; Even in us; To Him be Glory in his Churches, throughout All Ages. Amen.

## THE END.

### Advertisement.

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